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ABSTRACT

Summaries of 40 papers on the broad topic of entering the mainstream are provided. Three keynote speakers spoke on the problems of entering the mainstream, on the commission on excellence in education, and on the Asian American contribution to the American Dream. The first session discussed Congressional developments in education and new theories of education. The second session addressed the issues, myth, and realities of refugee education; ESL methodologies; and U.S. Department of Education Grant Programs on international education. The third session dealt with Asian Americans and the work of national associations; Asian Americans, bilingual education, and desegregation in Massachusetts; teenagers' views on mainstreaming, on American attitudes toward Vietnamese immigrants, and on the disadvantages facing Asian Americans growing up in the United States; and special education and Asian Americans. A further session was devoted to international and global education; vocational education; adult education; and one administrator's view of his career. In the fifth session, strategies for getting a job; teenagers' views on excellence in teachers; and the role of parents in education were all discussed. The penultimate session addressed the problems of managing communication skills; crosscultural counseling; Asian American child rearing; and Asian language schools. The final session focused on the identities of Asian American teens; Asian American race relations; intracultural awareness; and assertiveness training. (RDN)

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A Conference Report

Fifth East Coast Asian American Education Conference

Entering The Mainstream!

Quality Inn Hotel, Capitol Hill
Washington, D.C.

April, 1984

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INTRODUCTION

Dear Colleague:

This is a report of The 5th East Coast Asian American Education Conference which convened at Quality Inn, Capitol Hill, Washington, D.C. on April 20-21, 1984.

The theme of the conference was "Entering the Mainstream", with focuses on how Asian American could contribute to excellence in education, promote better understanding and cooperation with the general American public, and fully participate in American society.

The conference was sponsored by 12 educational agencies at Federal, State and local levels, and cosponsored by 24 national, regional and community Asian American organizations. This reflected the current interest and concern of all Asian Americans in our objectives and activities.

During the full two-day conference, about 70 presenters in 28 workshops addressed a broad spectrum of concerns and issues. We explored possible ways of overcoming the barriers and ways of assisstng Asian Americans in all sectors of our society. The Conference was well attended by approximately 300 people.

In addition, we were successful in arranging a White House Briefing and a special guided tour of the White House on April 19 for the interested conference participants. The briefing was highlighted by the attendance of Vice President Bush who shared with us encouraging words on education.

We would like to thank the many organizations and individuals who provided invaluable support and assistance in making the conference possible. In addition, we would like to give special thanks to Josephine Wang who compiled this report.

1984 Conference Planning Committee

CONFERENCE PLANNING COMMITTEE

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FIFTH EAST COAST ASIAN AMERICAN EDUCATION CONFERENCE
SPONSORING EDUCATION AGENCIES

Arlington County Public Schools, Virginia
Wakefield High School

Boston Public Schools, Massachusetts

Chinatown Manpower Project, Inc., New York City

District of Columbia Public Schools, Washingto D.C.
Bilingual Education

Eastchester Public Schools, New York
Japanese Bilingual Education Programs

George Mason University, Washington, D.C.
Department of Human Relations
Center for Bilingual/Multiculture Education

Georgetown University, Washington, D.C.
Bilingual Education Service Center

Miami University, Florida
National Origin Desegregation Assistance Center

Montegomery County Public Schools, Maryland
Department of Human Relations
ESOL/Bilingual Program

New York City Public Schools
Community School District 2, Title VII Bilingual ducation Program
Lower East Side Prep
Newtown High School, Title VII Bilingual Education Proogram
Seward Park High School, Title VII Chinese Bilingual Education Program

New York State Education Department, New York
Bureau of Bilingual Education

U.S. Department of Education
Asian/Pacific American Concerns Staff
Center for International Education

FIFTH EAST COAST ASIAN AMERICAN EDUCATION CONFERENCE
COSPONSORING ASIAN AMERICAN ORGANIZATIONS

Asian American Assembly for Policy Research

Asian/Pacific American Federal Employee Council

Asian Pacific American Heritage Council

Association of Chinese Schools

Chinatown Manpower Project, Inc. New York City

Chinese Culture and Community Service Center

Chinese Language Teachers Association

Contemporary U.S. - Asia Research Institute

Foundation for American and Chinese Cultural Exchange

Japanese American Citizens League

Korean Amateur Baseball Association in America

Korean American Chamber of Commerce in Greater Washington Area

Korean American Citizen Council of Virginia

Korean Association of Greater Washington

Korean YMCA and Youth Center

League of Korean Americans

National Association for Asian and Pacific American Education

National Association for Korean Schools

National Association for Vietnamese American Education

Organization of Chinese American Women

Organization of Chinese Americans

Organization of Pan Asian American Women

Phillipine Heritage Federation

Sikh Youth Forum (Guru Gobind Singh Foundation

Vietnamese Parents Association in Greater Washington Area

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KEYNOTE SPEAKER (OPENING SESSION)

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DR. JAMES GUINNES
ASSISTANT SUPERINTENDENT FOR INSTRUCTION
DISTRICT OF COLUMBIA PUBLIC SCHOOLS
WASHINGTON, D.C.

PERSONAL VIEW OF ENTERING THE MAINSTREAM AS A BLACK AMERICAN

Dr. James Guinnes, Assistant Superintendent for Instruction representing Dr. Floretta McKenzie, Superintendent of District Columbia Public Schools, presented a personal view of entering the mainstream from his experience as a Black American.

Dr. Guinnes reviewed the Black history as a minority in their efforts to obtain access to the "mainstream", but he cautioned Asian Americans of the barries and obstacles that are the price of racism and ethnic differences.

The realities after one has entered the mainstream will not necessary be an end to the conflicts faced for preserving such success. Is the final outcome worth it? Dr. Guinnes addressed this point through his observations of culturally pluralistic Washington D.C. public schools which are better because of the cultural enrichment, the working and understanding of others and the absence of hate on sight alone.

KEYNOTE SPEAKER (BANGUET)

Dr. Milton Goldberg
Executive Director
Commission on Excellence in Education
U.S. Department of Education
Washington, D.C.

COMMISSION ON EXCELLENCE IN EDUCATION

The Commission was created on August 26, 1981 as a result of the Secretary's concern about "the widespread public perception that something is seriously remiss in our educational system." Soliciting the "support of all who care about our future," the Secretary noted that he was establishing the Commission based on his "responsibility to provide leadership, constructive criticism and effective assistance to schools and universities." A Nation at Risk: The Imperative for Educational Reform, the Commission's report was presented in April of 1983.

The Commission's charter contained several specific charges to which we have given particular attention. These included:

- o assessing the quality of teaching and learning in our Nation's public and private schools, colleges, and universities;
- o comparing American schools and colleges with those of other advanced nations;
- o studying the relationship between college admissions requirements and student achievement in high school;
- o identifying educational programs with result in notable student success in college;
- o assessing the degree to which major social and educational changes in the last quarter century have affected student achievement;
- o defining problems which must be faced and overcome if we are successfully to pursure the course of excellence in education.

I. Nature of the Commission and its Efforts

- o Indenpendence, bi-partisan group representing various constituencies;
- o Very visible, active Commission which heard from thousands of people during its work.

II. Essential Message of the Report

- o Well-being of schools in interrelated with well-being of Nation;
- o Widespread tolerance for mediocrity in schools;
- o Optimism for improvement,

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III. Commission Recommendations in Five Areas

- o Content
- o Time
- o Expectations and Standards
- o Teaching
- o Leadership

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IV. Nature of the Reform Movement

- o Remarkable array of initiatives;
- o Comprehensive nature of reform;
- o Short term and long term strategies;
- o Involvement of many sectors including the business community.

V. Suggestions for Sustaining Reform

This is not the first or only commission on education, and some of our findings are surely not new, but old business that now at last must be done. For no one can doubt that the United States is under challenge from many quarters.

Reform of our educational system will take time and unwavering committment. It will take equally widespread, energetic, and dedicated action. Help should come students themselves; from parents, teachers, and school boards; from colleges and universities; from local, State, and Federal officials; from teachers' and administrators' organizations; from industrial and labor councils; and from other groups with interest in and responsibility for educational reform.

It is their America, and the America of all of us, that is at risk; it is to each of us that this imperative is addressed. It is by our willingness to take up the challenge, and our resolve to see it through, that America's place in the world will be either secured or forfeited. Americans have succeeded before and so we shall again.

(Note: The Commission's report, Nation at Risk, at $4.50 per copy, Stock No. 065-000-00177-2 can be ordered from: Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402)

KEYNOTE SPEAKER (GENERAL SESSION)

Dr. S. B. WOO
PROFESSOR
DEPARTMENT OF PHYSICS
NEWARK, DELAWARE

CANDIDATE FOR LT. GOVERNOR
STATE OF DELAWARE

ASK NOT IF THE AMERICAN DREAM APPLIES TO ASIAN AMERICANS

We Americans have all kinds of dreams, some big and some small. When I was nineteen, I had only one dream - - to get a date with a beautiful girl in my history class. But when I was twen-nine, I had a different dream -- to get a big salary raise so that I could buy a nice house. Then when I was thirty-three, I had yet another dream -- to be tenured as a physics professor. Now in my forties, I begin to dream about the future of my off-spring and the options that may be available to me to contribute to society beyond the duties of a physics professor.

Whatever the dream may be -- for material comforts or for the quality of life, by-and-by I began to realize that most of my dreams are related to the most cherished of American dreams -- the dreams of equal opportunity for all Americans.

Does the American Dream apply to Asian Americans? My answer is "yes". To question that would be to question the fundamental soundness of our democratic system.

Does it apply to us in practice? My answer is "Maybe." What does it depend on? It depends on you and me. It depends on how hard we are willing to work, how innovatively we are willing to apply ourselves, and how courageously we are willing to fight to make the system work as it is supposed to.

In short, I am optimistic about the future but at the same time expressing a yearning that there is much to be done. Let me give you some historical evidence to back up this guarded optimism.

Let's go back about one hundred years, the movement for the infamous Chinese Exclusion Act was started in California.

But a century later in 1980, in the same state of California, a Chinese-American by the name of March Fong Eu was elected its Secretary of State by the largest margin of victory among all state wide candidates.

Go back about sixty years, the Immigration Act of 1924 prohibited the entry of all Asiatic laborers into the United States.

But six decades later, in 1980, the national census reported the Asian Americans to be the fastest growing minority precisely because of the very large influx of immigrants..

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Go back about forty years, at the beginning of the Second World War, the shameful War Internment Act of 1942 placed the Japanese Americans into the Detention camps, but not the German-Americans or the Italian Americans.

But two scores later, today, there are among the Japanese-Americans one governor, two senators and two congressmen.

So it is clear that we Asian Americans have come a long way.

But let us not forget, we have yet a long way to go. Let me back up this assertion with historical facts as well.

Nearly twenty years ago, Martin Luther King declared: "Now is the time to lift our national policy from the quicksand injustice to solid rock of human dignity."

Two decades later, you and I witness the extreme injustice confronting us in the case of Vincent Chen.

So far as scientistis and engineers are concerned, the Asian Americans represent the largest minority, far outnumbering the Blacks and the Spanish Americans. Our contributions are outstanding. We provided a disproportionately large share of Nobel Laureates and National Academicians.

Yet in the thirty year history of the National Science Board, the nation's highest policy board on science whose members are appointed by the president, there was never, I repesat, never an Asian American among its 130 past and present baord members.

America is known as the "melting pot." One of our greatest presidents, Abraham Lincoln, once said, "A house divided among itself can not long stand."

Yet when the automobile industry hit depression a few years back, the Japanese-Americans began to feel the heat from certain sectors of our society as if the Japanese-Americans alone were responsible for the failings of that industry.

So I hope it is clear to you as it is to me, that while we live in the best of times, we also live in the worst of times. We have seen the fastest progress. We have witnessed the damnedest deeds. Where are are depends on what we focus on. It is important that we mold a balanced perspective.

However, whatever your or my persepctive is, I believe we agree on one thing. We must be vigilant in the political arena.

Our numbers are small. We are easily identifiable.

Since ancient times, societies have shown tendencies to seek scapegoats in hard times — be it during economic tough times, or tough times of national security. While I hope that our nation alone, among all nations in the world, we be above the scagegoat mentality. I maintain that we must be vigilant in the political arena.

Since ancient times, all socieities have shown tendencies to ignore minority interests. While I hope that our democratic system will be the first one in the world to provide adequate protection for minority interests, I maintain that we must be vigilant in the political arena.

Do remember! Even the best democratic system assumes that each minority has able spokespersons speaking up for its own interests. We have a few in our community. But do we have enough?

When we strive for equality, it is not for ourselves only; it is for all minorities of our nation. It is for our off-spring; it is for our future; it is for an ideal; it is for the fulfillment of the demoncratic principle.

At the heart of our democratic system lies the principle that all segments of our society participate fully in the political process.

The Asian-Americans, with such outstnding achievements in almost all other walks of life, have the obligation to become vibrant and contributing members of that vital process as well.

It is consistent with the best interests of the nation. It is crucial to the long term welfare of our people as a small and easily identifiable minority.

This may be a good point for me to tell you about my candidacy. As you know, I am running for Lt. Governor iin the state of Delware -- the highest position at the state level ever sought by Asian-American in the continenal United States.

The prime motive of my seeking the office is to serve the State of Delware and serve it well. But my candidacy, should it succeed, also has significant implications for the Asian-American community.

The movement of Asian-Americans to particpe in the political process started in Hawaii and the Pacific Islands. It spread to the west coast in the last ten to fifteen years. But the Asian-Americans in the east coast have not responded positively to this call to be a full partner in the main stream of our society. My candidacy, should it succeed, will have this historical significance for the Asian-Americans.

In summary, I d like to repeat that the answer to whether the American Dream actually applied to Asian-Americans depends on you and me. It depends on how hard we work, how innovatively we apply oursevles, how courageously we fight and how much we help each other.

Let the word fo forth - ask not whether the American Dream applies to Asian-Americans but ask instead that we can do to help build the American Dream.

To be sure there is a dreamy quality in my advocacy. But fear not that we be called dreamers for a better world. Let's just make sure that we are at the same time doers of deeds in pursuit of the most cherished of American Dreams -- for every man, woman, and child to rise as hgih and go as far as their ambition and ability will take them. This is why I am making a presentation to you, because your voice and action count!!! Thank you.

(Note: Dr. S.B. Woo won the election on Nov.6, 1984. Congragulations!!!)

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Presenter:

LORI ORUM
Legislative Analyst
National Council of La Raza
Washington, D. C.

CONGRESSIONAL REPORT ON EDUCATION

Advocates for language-minority children have an important opportunity this year to improve and strengthen the quality of educational opportunities available to limited-English proficient children. The federal Bilingual Education Act, currently authorized under Title VII of the now-defunct Elementary and Secondary Education Act of 1965, is slated to expire at the end of fiscal year 1984. The reauthorization process can provide a forum for meaningful improvements in the Bilingual Education Act, and a renewed commitment to the twin goals of providing excellence and equity in education for the nation's 3.6 million limited-English proficient children.

The House of Representatives has begun this reauthorization process by approving a bill which should lead to both greater accountability and increased resources for bilingual education programs. The legislation, originally introduced as H.R. 5231 by Congressmen Dale Kildee (D-MI), Baltasar Corrada (D-PR), and 57 other co-sponsors, has been approved by the House Education and Labor Committee and attached to an omnibus education bill, H.R. 11, which is awaiting floor action.

The Bilingual Education Act contained in H.R. 11 provides for greater direction and accountability in the use of federal bilingual education funds through more specific definitions of the goals of bilingual programs and through data collection, evaluation and monitoring requirements. Bilingual programs funded under the Act would have to include structure instruction in the English language and, to the extent necessary, use of the native language to ensure that children meet grade promotion and graduation requirements. The majority of program funds would continue to be used for programs of transitional bilingual education, but the legislation also authorizes the creation of several other types of program grants, including:

- Developmental Bilingual Education Programs, composed of approximately equal numbers of linited- and fluent-English speakers so that all students may become proficient in two languages;

- Family English Literacy Programs designed for parents and out-of-school family members of limited-English

proficient children (since these programs would work with adults, instruction could be provided entirely in English);

- Academic Excellence Programs to promote and disseminate excellent and effective bilingual education practices;

- Bilingual programs serving special populations of limited-English proficient children including preschool, special education, and gifted and talented programs; and

- Special Alternative Instructional Programs to promote and disseminate excellent and effective bilingual education practices;

- Bilingual programs serving special populations of limited-English proficient children including preschool, special education, and gifted and talented programs; and

- Special Alternative Instructional Programs which would utilize approaches other than transitional or developmental bilingual education (possibly English as a Second Language only or some type of Immersion program) to serve limited-English proficient children in areas where bilingual education is not administratively feasible.

The bill also increases funds available for teacher training and provides new initiatives in re-training teachers, increasing the numbers of bilingual special education, and gifted and talented teachers, and bilingual school psychologists.

In sum, we believe that this bill provides an improved network of services and support for those operating programs for limited English-proficient children. It also provides for increased accountability in the provision of services and use of federal funds. This combination should lead to increased educational opportunity and excellence in education for limited-English proficient children. All those concerned with limited-English proficient children should become familiar with this legislation, and communicate concern to your members of Congress.

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Presenter:

GRACE CAMPIA
Cognitive Mapping Specialist
Humphrey Occupational Resource Center
Boston Public Schools
Boston, Massachusetts

NEW THEORIES IN EDUCATION

How do students learn? What elements and/or factors affect learning? What is a learning style? Each person is unique and goes about the learning process in a special way. Learning style consists of behaviors, serving as indicators of how a person learns from and adapts to his/her environment.

Educators must examine each complex individual to identify how he/she learns most effectively. What tools do educators have on hand to help them diagnose students? Achievement scores reveal only where a student is academically. IQ tests suggest a student's potential not why he/she has not progressed further or more quickly. Criteria reference scores tell a student's skill strengths and weaknesses. Personality instruments serve to explain student's behavior, but provide little insight into how to help him/her achieve. It is possible, however, for instructors to help each student learn more effectively by diagnosing his/her unique learning style and prescribing and developing strategies, techniques, and programs that are responsive to individual needs.

Learning style analysis is not merely an interesting new assessment technique; in the context of a systematic diagnostic/prescriptive approach it is the base on which an edifice of personalized schooling can be built - a truly modern approach to education.

COGNITIVE MAPPING:

Cognitive mapping is the process used to determine students' learning preferences. It is an investigative process which through self-report, interview, observation, and performance, assesses those elements of learning people use in finding meaning and adjusting to the real world.

The use of cognitive mapping provides the instructor, as diagnostician, with a systematic approach to define a learner's preferred learning style. One of the major ways of assessing learning styles and which will be explained extensively in this paper is through the administration of a cognitive learning style inventory questionnaire.

COGNITIVE LEARNING STYLE INVENTORY:

The Cognitive Learning Style Inventory described in this paper is a modification of a model first constructed by Dr. Joseph Hill. In addition to his work, the valuable contributions of Froebel, Montessori, Dewey, Piaget, Bruner, Kagan, Bloom, and Witken were used to evaluate and assist in constructing the present model. The development of the Educational Learning Style Inventories was guided by the basic philosophical principle that all individuals want, can, and do learn provided that dedicated scientific efforts are made to discover their particular strengths.

The inventory has 272 questions and maps out students' learning preferences in four behavioral areas:

1. Behaviors dealing with receiving data
2. Behaviors dealing with the setting in which data is interpreted
3. Behaviors dealing with reasoning to conclusions or decisions about data
4. Behaviors dealing with expressing information

In all, thirty-four (34) learning style elements are assessed under the four behaviors in both the cognitive and affective domains.

It is important to note that the cognitive learning style inventory is not a test; it is a formalized set of self-descriptive statements. It is more akin to the gathering of statements and answers by a physician reaching toward a diagnosis than to normal school tests.

Responses to the questions are weighted and combined to yield a profile of the student as a thinker, learner, and performer in school. There are three levels of gradation or importance:

1. High preference - true more than half of the time
2. Conditional preference - true less than half of the time
3. Low preference - rarely ever true

During the whole validation process and thereafter, it is important to stress the fact that high preferences are not good things and low preferences bad ones. One suspects that one reason mapping and learning styles seem to work with many students is that so much schooling is grading and measurement so that anything which does not grade has an instant appeal.

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ADMINISTERING COGNITIVE LEARNING STYLE INVENTORY:

As is true in the use of any instrument, the professional administering of the inventory determines the validity and reliability of the results. The learning style inventory contains eight (8) questions per learning style element arranged in an alternating sequence. The inventory must be completed "in toto" in order to develop the learning style profile. It can be administered in groups or individually.

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Presenter:

JONATHAN CHANG
Program Officer
Office of Bilingual Education and Minority Language Affairs
U. S. Department of Education
Washington, D. C.

ISSUES OF REFUGEE EDUCATION

Brief History of the Transition Program for Refugee Children

Funding levels from 1980 to 1980
Number of refugee children served
Materials developed by school districts
Need for a network

Future Prospect

Refugee legislation
Immigration legislation

Changing World

Economic restruction - Industrial vs informational
Schools' preparation to educate children in light of the changing society
Asian educators' responsibilities to rethink and redirect their role in teaching Asian children
English language skill is of paramount importance

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Presenter:

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DR. PAULA BAGASOA
Affirmative Action Officer
Time, Inc.
New York, New York

MYTHS AND REALITIES

A popular belief exists that Asian and Pacific Americans (APAs) are strongly science-oriented. During the workshop, Myths and Realities, Dr. Paula Bagasao reported on her study in which she tested this belief and investigated factors that may influence the career choice of APAs, science or not. Specifically, the study sought to identify the background factors, academic characteristics, and values that distinguish college-bound APA high school seniors planning to major in science from those planning to major in nonscience fields. In addition, the study explored racial differences (between APAs and Whites) in factors related to science-career-planning.

The study sample included 226 college-bound high school seniors of several APA ethnic populations who participated in a national study entitled High School and Beyond (HS & B), which was conducted by the National Center for Educational Statistics in the Spring of 1980.

The major findings to emerge from the study were as follows:

- Contrary to popular belief, Asian and Pacific Americans are not "all alike." Rather, the different ethnic groups that make up the APA population vary, especially with respect to residence history, home environment, proficiency in English, and orientation toward mathematics and science. They also vary with respect to science-career-planning and type of science career planned (pure or applied science).

- The shorter the time the APA student had lived in the U.S., the more likely he/she was to plan to major in science, especially an applied science field.

- APA men were more likely than APA women to plan to major in science, and this gender difference persisted even after differences in mathematical and verbal ability were taken into account.

- Parents' socioeconomic status and resident history were related to the career plans of APA students. Those planning to major in a pure science tended to come from high-SES, Americanized families; those planning to major in an applied science tended to

come from low-income, recent-immigrant families; and those planning to major in a nonscience tended to come from middle-income, Americanized families.

- The following profile of the APA science-career-planner emerged from the study: They are more likely than non-science-career-planners to manifest superior quantitative ability (as measured by math test scores and grades), to take a large amount of math and science coursework in high school, and to consider their math classes valuable and interesting. They are not socially or verbally oriented, however, expressing little interest in their English classes or in occupations that require working with people. They tended to be more materialistic and practical in their values than nonscience-career-planners. The profile of the APA science-career-planner was strikingly similar to that of the White science-career-planner.

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Presenter:

SAMUEL PENG
Technical Planning Officer
National Center for Education Statistics
U. S. Department of Education
Washington, D. C.

SCHOOL EXPERIENCE AND PERFORMANCE OF ASIAN AMERICAN HIGH SCHOOL STUDENTS

Samuel S. Peng; Jeffrey A. Owings & William B. Fetters

The purposes of this study are to describe the school experiences and academic performance of Asian American high school students, and to examine the relationships between these two sets of variables. The study uses the data provided by about 400 Asian American and over 15,000 other sophomores of 1980 across the nation. The data were collected in spring 1980 and in spring 1982 by High School and Beyond, a national longitudinal study sponsored by the National Center for Education Statistics, the U. S. Department of Education.

The results show that in general Asian American students performed very well in school. Their average test scores in mathematics and science are at least as high as the scores of white students even though some of them may have been hampered by their lack of proficiency in English. This high performance was achieved mostly due to their high commitment to academic excellence and hard work. Asian American students took more academic courses, particularly high-level mathematics, science, and foreign language courses, than other students; they spent more time on school homework; and they were less likely to have been absent from or late for the school. Furthermore, a higher proportion of them were enrolled in college preparatory high school programs.

One might ask why Asian American students are more likely to enroll in high-level academic courses than many other students. There is no simple answer to this question. However, it may be partly explained by the fact that Asian American students have higher educational aspirations, possibly as a result of parental expectations and pressures, and they set their goals early. This may stimulate them to focus on academic school work early, and to stay in academic programs throughout high school.

The educational picture for Asian American students, however, is not all rosy. The recent immigrants had much lower scores in verbal skills than many other students. The lack of strong verbal skills may hamper their chances of success in many careers such as

journalism, law, business, and management. Additional assistance to those students would be helpful. Future effort should be directed at developing programs to improve the verbal skills of Asian American students in general and of recent immigrants in particular.

Another interesting finding of this study is that while family background is a major factor in student achievement, it is not more important than school experience in determining student learning. Particularly in the area of mathematics, the type of courses taken in school explains the amount of student cognitive growth better than family background. This suggests that regardless of family background, students can excel if they are guided into proper school experiences.

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Presenter:

MARIA SCHAUB
Director
Division of ESOL/Bilingual Education
Montgomery County Public Schools
Montgomery County, Maryland

Over the last ten years Asian student population has grown at a tremendous rate in many parts of the country. The upshot of this influx of students is that educators have an immediate challenge in coming to understand these Asian students and helping them adjust to and succeed in their new schools and country.

Asian students have emigrated to the U.S. from many countries, each with their own culture, values and traditions. Further diversity among these students is caused by a number of factors including:

1. Reason for emigrating to U.S. - political refugees vs. those who have emigrated for other reasons

2. Level of education - literate vs. illiterate

3. Rural vs. urban

4. Length of time in transit - for refugee children particularly - what was the length of stay in camps?

5. Experiences prior to arriving in U.S.

Their knowledge of the U.S. also will vary. Some may know something about the U.S. through friends or relatives. Others may have formed ideas from watching American movies and looking through American magazines, and still others may know nothing.

Adjusting to a new situation is an active and a reactive process. It involves acceptance of the situation as well as being accepted by others.

If a child feels that he/she is not accepted or wanted in school, his/her attitude toward the new school may be negative. Then he/she may do one of two things:

1. Become apathetic or passive which will lead to fewer opportunities to interact with peers, consequentially slowing the acculturation and language learning process

2. Act out which will lead to a further reenforcement of the negative view held by others and in turn further increasing the child's negative attitude tward school

If, on the other hand, the child has the perception that he/she is accepted and liked, based on the behavior of others toward him/her, he/she most likely will have a positive attitude toward the new school and adjust quickly and well. Research shows that, generally, children who adjust to school well have higher academic achievement.

What implications does this have for schools?

1. Avoid thinking in sterotypes

   Not all "Asians" students are alike.

   Teachers need to work with individual children keeping in mind their experiential background as well as their ethnic identity.

2. Important that schools create a receptive atmosphere and that teachers develop and use special strategies and techniques responsive to the needs of these children.

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Presenter:

JOSEPHINE WANG
Teacher
Montgomery County Public Schools
Montgomery County, Maryland

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MCPS ESOL SUPPORT SYSTEMS

In order to provide the best services to our Limited English Proficiency students, MCPS has attempted to reach the parents of these LEP students.

The following is a list of ways in which the students can receive additional help besides the help of the teachers:

1. Multilingual Newsletter in seven different languages:

   Chinese, Japanese, Khmer, Korean, Spanish, Vietnamese and English

2. Multilingual Parent Handbook: (in seven different languages)

   This is an information book on school policies, graduation requirements, free lunch guidelines, snow days, etc.

3. ESOL Parent meetings: (usually held at night)

   These meetings are held in local schools with the support of the principals, the specialists and the parent specialist. It is another attempt to inform the parents of the various services available in the school. For example, the Gifted and Talented Program, the role of the Guidance Counselor, the School Nurse, The Media Specialist and other related school programs.

4. Annual Parent Conference:

   Parents can really feel part of the school system by actively participating in workshops, awards ceremonies, listening to speakers, witnessing tournaments and talent shows. This year we are also holding an international lunch to which parents may want to contribute.

5. Community Involvement:

   . Literacy Council provides the parents an opportunity to learn English at home free of charge. Frequently, the volunteers of the Literacy Council are local senior citizens who would like to donate their time to these new immigrants.

- The P.T.A. usually can solicit some mothers to volunteer their time to come to school to give some help on a regular basis. The help can be in English, Math, Social Studies and Science.

- Peer Counseling is another way in which LEP students can receive help. Often a youngster who is bi-lingual but who is not an ESOL student can offer the greatest assistance.

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Presenter:

Stanley B. Patterson
Chief, International Studies Branch
Center for Interndational Education Program
U.S. Department of Education

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INTERNATIONAL EDUCATION PROGRAMS AND SERVICES

WITHIN THE UNITED STATES

Six programs for individuals and institutions are conducted primarily within the United States. The first five are authorized by Title VI of the Higher Education Act of 1965, as amended, and the last under Public Law 87-256, the Mutual Educational and Cultural Exchange Act of 1961 (Fulbright-Hays Act).

o The NATIONAL RESOURCE CENTERS program provides grants to higher education institutions, or consortia of such institutions, to strengthen centers focusing on one world region or on general world-wide topics. Those centers which focus on a single world area offer instruction in two or more of that area's principal languages; topic-oriented or general international studies centers are also expected to include language instruction. All centers offer instruction in a variety of other disciplines and in professional schools; they also do research related to the particular world area or topic. (C) 84.015A

o The FOREIGN LANGUAGE AND AREA STUDIES (FLAS) FELLOWSHIP program offers academic-year and summer awards for graduate students in foreign language and area and international studies. The fellowships are allotted to selected U.S. higher education institutions, which, in turn, award them to individual students. Programs offered by the institutions may be interdisciplinary or multidisciplinary, including fields in the humanities, the social sciences, or other professional studies, and must include study of language(s) of the geographic area of specialization. (C) 84.015B

o The RESEARCH program provides grants to institutions of higher education, public and private organizations, and individuals to support surveys and studies to determine the need for increased or improved instruction in modern foreign language, area, and international studies, or to develop more effective methods or specialized materials for such training. (R) 84.017

o The UNDERGRADUATE INTERNATIONAL STUDIES AND FOREIGN LANGUAGE program awards grants to higher education institutions, or a combination of such institutions, to plan, develop, and carry out a comprehensive program to strengthen and improve undergraduate instruction in international studies and foreign languages. Projects which are designed to integrate undergraduate studies with Master's degree programs are also eligible for support. Public and private non-profit agencies and organizations may apply for funds to develop projects which have the potential for making an especially significant contribution to the improvement of undergraduate instruction in international and foreign language studies in the United States. (U) 84.016

o The BUSINESS AND INTERNATIONAL EDUCATION program provides matching grants to institutions of higher education to promote linkages between such institutions and the American business community engaged in international economic activity. Projects assisted under this program are designed to both enhance the international academic programs of institutions of higher education and provide appropriate services to the business community to expand its capacity to engage in commerce abroad. Each such application must be carried out in active partnership with a business enterprise, trade organization, or association engaged in international economic activity and each application must be accompanied by a copy of an agreement between the institution and an appropriate organization or business. The Federal share under this program for each fiscal year shall not exceed 50 percent of the total cost of the grant. (B) 84.153

o The FOREIGN CURRICULUM CONSULTANTS program enables institutions of higher education, State and local education agencies, private nonprofit educational organizations, or various combinations of these institutions to bring educators from other countries to the United States for an academic year (8 to 10 months) to help in developing or improving their curricula for teaching modern foreign languages and area studies. (FCC) 84.020

ABROAD

Four programs for individuals, institutions, and private non-profit educational organizations are conducted primarily overseas. These programs are authorized under Public Law 87-256, the Mutual Educational and Cultural Exchange Act of 1961 (Fulbright-Hays Act).

o The DOCTORAL DISSERTATION RESEARCH ABROAD program provides assistance for graduate students to engage in full-time Ph.D dissertation research abroad in modern foreign language and area studies. This program is designed to aid teachers and prospective teachers and scholars improve their research knowledge and capability in world areas not widely included in American curricula, and enhance understanding of those areas, cultures, and language(s). (DDRA) 84.022

o The FACULTY RESEARCH ABROAD program is designed to assist higher education institutions in strengthening their foreign language and area studies programs by enabling faculty members to maintain their language and area studies expertise by conducting research abroad. Its overall objective is to strengthen research knowledge and capabilities in world areas not widely included in American curricula. (FRA) 84.019

o The GROUP PROJECTS ABROAD program provides opportunities for U.S. institutions of higher education, State departments of education, private nonprofit educational organizations or various combinations of these institutions to conduct overseas group projects. These institutions may conduct

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summer seminars for faculty and/or students designed to help integrate international studies into an institution's curriculum in an overseas setting; organize curriculum development teams to conduct overseas programs designed to develop new internationalized curriculum; carry out group research or or study on specific aspects of foreign areas and cultures in a foreign country; and develop and maintain short- or long-term intensive advanced language study projects abroad. (GPA) 84.021

o The SPECIAL BILATERAL PROJECTS/SEMINARS ABROAD program provides opportunities for U.S. high school teachers and administrators; supervisors and curriculum directors of school districts, local and State education agencies; and, college and university instructors, assistant and associate professors to participate in short-term seminars overseas on a number of topics focusing on the history, culture, and language of participating foreign countries. (SA) 84.018

SERVICE

o The INTERNATIONAL VISITORS staff plans itineraries and provides educational counseling for visiting foreign educators who are not on U.S. Government grants. The staff also arranges appointments for individual foreign educators who wish to consult with education specialists working for the U.S. Department of Education. (IV)

More more information, call:

Business and International Education (202) 245-2794

National Resource Centers (202) 245-9425

Doctoral Dissertation Research Abroad (202) 245-9425

Foreign Curriculum Consultant (202) 245-2794

Faculty Research Abroad (202) 245-9425

Group Projects Abroad (202) 245-2794

International Visitors (202) 245-9553 or 2939

Office of the Director (202) 245-2356

Research (202) 245-9425

Bilaternal Projects/Summer Seminars Abroad (202) 245-2794

Undergraduate International Studies and Foreign Languages (202) 245-2794

Presenter:

RON HOWARD
Director
Technical Assistance
National Association of State Boards of Education
Alexandria, Virginia

EFFECTING CHANGES IN EDUCATION POLICY

Looking back from the perspective of the 1980s, it appears that state governance of education came of age only in the last two decades. Beginning in the mid-sixties, state policymakers brought their leadership skills to bear in meeting a dizzying array of policy challenges: desegregation, student rights and unrest, fiscal crises and school finance reform, declining enrollment, collective bargaining, accountability, competency interest groups disintegrated and new groups (Blacks, women, bilingual and handicapped students) joined the competition for limited resources. The courts became much more influential and state boards of education become more aggressive. Governors and legislators increased substantially their professional staffs, their involvement in education budgets, and their stands on the issues. State departments of education doubled and tripled in size as they began administering complex programs. Much of this growth came from major increases in federal aid and requirements.

Today, in every U.S. state and territory except one (Wisconsin), primary responsibility for the schools is vested in a state board of education. State boards are responsible for the education of nearly forty million students in public school and more than three million students in post-secondary institutions. State board members devote an average of ten to fifteen hours a week in the performance of their official duties and serve the public trust with little or no compensation. Men and women of varying ages and diverse personal and professional backgrounds join to work for the common goal of a well-educated citizenry.

Citizen control over education through the mechanism of lay governing boards is an enduring American tradition. State boards have always been regarded as critical to insuring the prominence of education as a state function. Techniques for developing and effecting changes in educational policy will be explored throughout the workshop. Participants will be given practical tools for influencing policymakers along with a valuable insight into the entire policymaking process.

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Presenter:

EFFIE JONES
Director
Minority Affairs
American Association of School Administrators
Rosslyn, Virginia

ABOUT AASA

The American Association of School Administrators (AASA) is a professional organization comprised of superintendents of schools, central office administrators, building level administrators (principals), college and university administrators and professors, and administrators from other local, regionals, state and national educational agencies. AASA's mission is to strive for the development of highly qualified leaders and support excellence in educational administration. To fully accomplish this, AASA has worked towards providing career opportunities and needed services to women and racial ethnic minority school administrators. These two groups have vast potential to contribute to excellence in school administration, yet have traditionally been underrepresented and barred entry into the profession.

AASA's office of Minority Affairs was established in 1976 in large part to serve racial minority and women school administrators, as well as those individuals in these groups who aspire to join the ranks of school administration. The Office also promotes the quality education of girls, minority students, the handicapped, and other underrepresented groups in education.

Presenter:

WIL LUNA
Human and Civil Rights Specialist
National Education Association
Washington, D. C.

EDUCATION ASSOCIATIONS AND ASIAN AMERICANS

The 1.7 million member National Education Association is a union and professional organization to which a large number of Asian Pacific Islanders belong. Its purpose is to "elevate the character and advance the interests of the profession of teaching and to promote the cause of education in the United States." Its goals are to serve as the national voice for education, advance the cause of education for all individuals, promote professional excellence among educators, gain recognition of the basic importance of the teacher in the learning process, protect the rights of educators and advance their interests and welfare, secure professional autonomy, unite educators for effective citizenship, promote and protect human and civil rights, and obtain the benefits of an independent, united teaching profession.

NEA has 53 state and over 3,000 local affiliates. Its influence and organization embrace every congressional district in the U.S. The proportion of NEA members who are Democrats, Republicans or Independent is about the same as voters in the United States. Women make up over two-thirds of the members who belong to NEA and its affiliates. The 7,500 member Representative Assembly which meets once a year to set organizational policy is the highest voting body in the Association. Members are elected locally and statewide to serve on this body. The Board of Directors meets quarterly to monitor policy implementation, provide direction, and perform intermediate work during the time that the representative assembly is not in session. This body is elected by members in each of the 53 affiliates. NEA has a nine-person Executive Committee which meets once a month to assure that the directives of the representative assembly and the board of directors are carried out. The committee monitors the day-to-day operations of the organization in the interim that the Board and RA are not in session. The committee members are elected on a staggered, overlapping basis by the representative assembly. Three of its members are the president, vice-president, and secretary-treasurer. In conjunction, the association has a number of standing, special, and program advisory committees. Each NEA governance entity and its affiliates are governed by its constitution and bylaws. The constitution and bylaws may be changed or added to by action of the representative assembly. The constitution and bylaws provide for at least 20

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percent minority representation for NEA appointed and elected positions. Association guidelines and directives are set in the form of resolutions and new business items by the RA.

The policies set up by the representative assembly are carried out through a program structure administered by NEA staff. The executive director is the chief administrator of the program and is responsible to the NEA Executive Committee. A deputy executive director is in charge of business, administration, and legal segments of the NEA. The program is divided into units run by assistant executive directors namely: Planning, Research and Instruction, Public Affairs, Governance, and Affiliate Relations. The primary focus centers on several programs. These are collective bargaining, organizing, instruction and professional development, human and civil rights, communications, research, and special services. Members realize the benefits derived from programs offered by NEA.

NEA works for the betterment of education and other sociological, political and economical interests of concern to all its members. Many of the interests are the same concerns that nearly 20,000 Asian/Pacific Island members have expressed...improved working conditions, better pay, maintenance of professional standards, improvement of instruction, and the like. The NEA also works for improvements that have a direct affect on minority groups and women. For example, it recognizes and works with the NEA Asian/Pacific Islander caucus on mutual concerns; it has supported and co-sponsored the first Asian/Pacific Island Women's Network meeting; it has worked and is working toward improved hiring and promotion of API persons equal to the national population proportion in all levels of the NEA; it has supported the effort of Japanese groups in calling for restitution for the Japanese citizens whose civil rights were violated in World War II. It has likewise acted to support native Hawaiians who are seeking restitution for the loss of lands when Hawaii was annexed by the United States. It is working to improve curriculum resources about Asian/Pacific Americans and it is behind the effort to identify and communicate the newest and appropriate curriculum references relating to API's. The NEA has worked closely with API congressmen on legislative and political activities. It has taken affirmative action to support the efforts of groups working to eliminate discrimination like in the Vincent Chin case. And, it has designated an NEA staff person to act as its liaison to API groups. These are but a few of the many examples of NEA's support of Asian/Pacific Islanders.

API's play significant roles in the association. Odetta Fugimori (Hawaii) has been a two-term member of the NEA Executive Committee. Loretta Lum (Hawaii) and Nancy Lee (Oregon) serve on the NEA Board of Directors. Nancy doubles as the Chair of the Peace

and International Relations Committee. Kathy Yen (California) is cochair of the NEA Minority Affairs Committee. Susie Jablinske (Maryland), and Cathy Chin (Connecticut) are presedents of their local associations. Haroldeen Wakida (Hawaii) is president of her state association. There are many more APIs who serve local, state, and national elected, appointed, governance and staff roles.

NEA's efforts can be capsuled in an excerpt from a continuing resolution adopted by the representative assembly.

> The Association believes that there is a national responsibility to serve these (API) children's... needs by providing educational programs that guarantee Asian and Pacific Island parents, teachers, community leaders, and interest groups an opportunity to preserve, promote, and perpetuate their heritage and culture.

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Presenter:

CHARLES GIBBONS
Josiah Quincy Elementary School
Boston Public Schools
Boston, Massachusetts

AN ADMINISTRATOR'S VIEW

My presentation involved a brief description of Massachusetts's Transitional Bilingual Education Law, Boston's desegregation order as it affects Asian and the Josiah Quincy School. The Josiah Quincy School has New England's largest Chinese bilingual program.

I specifically discussed the strengths of our programs and offered suggestions as to how mainstreaming and integration activities can be administratively accomplished for limited English proficient students. School climate and attitudes were discussed as well as staff sensitivity and training necessary for successful programs. The problems created by language barriers and successful models of interpreting and translation techniques were discussed.

A number of comparisons amongst the New York and Washington, D. C., schools with Asian programs was also discussed.

Presenter:

LORETTA CHEN
Churchill High School
Montgomery County Public Schools
Montgomery County, Maryland

TEENAGE VIEWS ON MAINSTREAMING

I. Personal Background
   A. Spoke and read English before entering elementary school
   B. Successful in school
   C. School contained other minorites

   Thus, I never felt 'different' or 'disadvantaged.'

II. Importance of Mainstreaming Successfully
   A. Acculturating (to the American culture)
   B. Gaining confidence while in small community with which to face society (confidence in abilities, to be an individual)

   Also, mainstream students become accustomed to Asians.

III. Parent and Teacher Aid in Mainstreaming
   A. Parents
      1. Get a better understanding of the schools to ease pressure on student and give proper support
         a. Volunteer to work in school
         b. Join the PTA's
      2. Give the student knowledge to share about ethnic background--something that will interest friends
         a. Explain origins of interesting festivals
         b. Teach different Chinese (Asian) children's games
         c. Share different customs
   B. Teachers
      1. Widen the curriculum
         a. Include world history (not just U.S. and European)
         b. Include diffferent cultural experiences
         c. Bring Asian languages into secondary schools

****The Goals of Mainstreaming (should be)--not only the acculturation** of Asians to the United States, but also the education of the general public to sweep away the mysticisms and misconceptions about Asians and Asian cultur

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Presenter:

THONG DUY TRAN
Washington Lee High School
Arlington, Virginia

A TEENAGED FOREIGNER'S VIEW UPON SOCIAL CHANGES

During my 5-year stay in USA, I had had some quite unsettling experiences, from family circle to school and society. Here are some insights into the new country, seen by a Vietnamese teenager.

The traditional Vietnamese family relation had altered. Formerly only Father worked to support us and we had plenty, now he labored day, Mother toiled night, while I and my brother sweated part time, just enough to pay the rent, no time to see nor greet each other. My younger sister no longer respected her elders. She spoke English at home, talked back, and glued herself to the TV. The family had few associates and rarely went anywhere. The members slowly drifted apart as we all commenced to lose our precious Vietnamese cultural bond.

The unsatisfactory programs and system of school were completely unlike those back in Saigon. The institution there which I had long attended was strictly for boys, where manner, uniforms, responsibility and regulation were required. It's chaos in an American school as students came to school swearing at their teachers and did nothing, they had sex and drank and smoked, they are mannerless and unpatriotic, yet the system still tolerated. These lazy and irresponsible majority went to school only because they had to and not that they wanted to, like the foreigners. Quite a few of our educators were incompetent, wasting time eating potato chips and arguing with students, teaching us nothing then giving us big exams on materials we never had. Technology was unmatched, still the minor and insufficient system made me sick. There was no discipline nor value here in the high school, nor in the more corrupting and decadent half of society.

My few negative experiences in associating with Americans taught me one thing: Foreigners are not wanted here. When I was a newsboy, the customers refused to pay. On the streets, Americans avoided and called us names. In school, a friendly conversation with native students could end up in a losing battle, as they started cynically to tease and intimidate us; they endlessly ridiculed our names, religions, race, language, physical appearance, culture and most painfully our parents, but we were very sensitive and most Vietnamese were just not very patient. Brawls often led to eternal street ambushes and cafeteria rumbles. Most poor immigrants and refugees were so much more responsible, polite, progressive and intelligent in classes. This aroused American

jealousy and more fighting resulted. When we wanted to play sport, American students came over and told us to get out of the fields. They beat us up because some immigrants had free lunches (many were afraid to use them). We did not want any interference from the teachers, that was not right, beside they would biased us or wouldn't do anything at all. Black peoples and Hispanics were just as tormenting and we didn't like their kind. Native Americans told us to get out of class, out of schools, and out of America, go back to Vietnam, they said, Chinks. My brother got beat up, so did I, and my friends, too. Now, I told them to stay clear of Americans, whatever they do, don't get violent, play acting friendly along, avoid them, and stay with your own group, the foreigners that is.

Americans do not like us, that's okay, we can bear it, after all, this isn't our homeland. Natives injured us mentally and physically and peoples, especially Asian-Americans, wanted us to forgive them and to become Americans. It sounded so hypocritical, let's look at themselves, there are respectable fifth-generation Chinese-Americans who act, speak, and think American, how come nobody ever call them Americans? We Vietnamese didn't want to come here, we were poor refugees, had no choice. Someday, I would get my citizenship. I will serve and fight for America, but I will not become Americanized. Still in my memory is the glorious land where I and my ancestors were born, when the time is right, I will go back to motherland Viet-Nam.

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Presenter:

LINUS WANG
Thomas Wootton High School
Montgomery County Public School
Montgomery County, Maryland

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ASIANS GROWING UP IN AMERICA

As Asians growing up in America, we find ourselves at a disadvantage both to Americans growing up here and to Asians living in Asia. I see four basic disadvantages that we face.

1. RELATIONSHIPS - Good friends are the kind that share common backgrounds or common interests or common ideas. My parents grew up in China where all of their friends were Chinese and all of the people around them were Chinese. Americans grow up in a society where most people are Americans. We Asians have a much harder time finding close friends since only about one percent of the population consists of first generation Asians. This problem applies to dating and marriage as well.

2. RACISM - I am lucky to be growing up in a community where racism is discouraged. I haven't had to deal with any overt racism for a few years. However, there is still a lot of covert racism. There are still a lot of situations where there exist tensions.

3. LANGUAGE BARRIER - I grew up speaking Chinese and still speak Chinese to my parents. I did not learn English until first grade. I notice that I still read much slower than my classmates because I have to mentally pronounce all the words I read. I also find that I cannot match the writing style of some of my friends who speak English at home.

4. VALUES - Asian parents have their values that they grew up with in Asia. Asian children face the conflicts between the values of their parents and the values of their American neighbors. Often, neither the parents nor the children are willing to change their value. I believe that Asian children and their parents should talk about what kind of values they are hoping to have and then decide through discussion how they are going to compromise.

I do not think that I face any major problems but I do feel the differences.

Presenter:

ALICE LEE
Special Education Instructor
Montgomery County Public Schools
Montgomery County, Maryland

DEMOGRAPHICAL STUDY OF ASIAN BILINGUAL EXCEPTIONAL CHILD

The purpose of this demographical study is to document the prevalence of special needs students of having learning disabilities/handicapping conditions in Montgomery County Public Schools. Some limited research statistics are compiled and analyze trends and data from the four year period, 1980 to 1984 school years. As a result of this limited study, some pertinent issues and concerns are discussed. A Bilingual Assessment Team Model as existing in Montgomery County Public Schools is also presented. This presentation includes the referral criteria, parental interview process and the bilingual assessment procedures and educational evaluation programming information. Lastly, recommendations to improve the delivery of educational services for the exceptional bilingual child is presented.

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Presenter:

SOOKHI SUH
Special Education Instructor
Montgomery County Public Schools
Montgomery County, Maryland

SPECIAL EDUCATION: ASIAN-AMERICANS

I was one of the presenters of the workshop - Special Education: Asian American - which attempted to cover an overview of special education of Asian Americans in terms of demography, problems, issues and information regarding diagnostic assessments and placement of Asian Americans using Montgomery County Public Schools Special Education Program as a model.

Specially, I addressed the following aspects: (1) legal provisions for all handicapped children and limited English proficient children of America, (2) MCPS Special Education Program and level of its services, (3) the Program development and its implications for Asian American special education children and (4) teaching strategies and information about resources on the national level.

Presenter:

TODD ENDO
Associate Superintendent
Fairfax County Public Schools
Fairfax, Virginia

YOU AS AN ADMINISTRATOR

There is great diversity among Asian Americans due to language, culture, length of time in the U.S., education, and place of residence. Because of this diversity I have decided that what I can best do is tell you a little about myself--my history, my experiences, my thoughts. These may be idiosyncratic to me. They may strike a responsive chord in some of you and may not relate to others of you at all. What I would like when I finish is to enter into a discussion where more of us can speak about ourselves. I would especially like to hear from people who have had different experiences. Maybe through sharing our common and different experiences, each of us can learn more about ourselves, our aspirations, and strategies to turn aspirations into reality.

First, a few clarifications. I find the conference theme a little too tied to the status quo. Instead of "Entering the Mainstream," I'd prefer something like "Changing the Direction of the Stream." Similarly, the title, "administrator," reminds me too much of a paper-pusher. I'd prefer a title like leader, policy maker, something more active. I see a place in the higher ranks of an organization, not as a job, not as status, not as more money, but as an opportunity to do something you consider to be important.

My History

I am a third generation Japanese American. Courtesy of the American government I spent some of my childhood in an American concentration camp during World War II. After the war my parents refused to return to California and as a result I grew up in the East among few Asian peers. I attended a good undergraduate school, but only in my twenties did I become more inner-directed, care more about what I was learning than about the grades I received, and integrated what I learned with what I believed and who I was.

In the 1960's, as a columnist for a Japanese American newspaper, I wrote a few articles on my identity. I concluded that my roots, my identity really began when my grandparents set foot on American soil. I realized that I had no real Japanese identity, a very strong Japanese American identity, and a much broader minority identity. I realized that what I wanted to pass on to my children was a sense of being a minority group member in a country dominated by a white majority; an identification with the underdog, the have-nots, the outsider; a need to change the "definition" of an American.

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In my twenties, I decided I wanted to work in the field of education. I did my doctoral studies at the Harvard Graduate School of Education and there inadvertently developed a very important asset--a network of people who would help me in my career. Some of the network were peers in whom I could confide and with whom I could share ideas and aspirations. Some of the network were mentors who could show me the way through their experience and contacts.

Following graduate school, I have had a series of jobs which I obtained because of my networks, the Harvard name, and chance.

Job #1--A group of four graduate students wrote a plan to develop a school and sold it to school systems around the country. I'm sure I wouldn't have done this without the participation of three others and without the knowledge that another group had done a similar thing the previous year. We were hired and hired others to create a desegregated, magnet school out of an all black high school.

Job #2--People who I met through my teaching in social studies started a program that created schools for dropouts in major cities across the country. They asked me to run teacher training sessions for them. This led to a job as director of education for the program.

Job#3--I did consulting for two years, obtaining work primarily through my Harvard network. Initial work led to other contacts and other work. I was determined not to take another full time job until I found the right situation.

Job #4--I did consulting for the Arlington Public Schools and found the right situation. A person I knew through a very loose social studies network was hired as superintendent. He hired me as the assistant to the superintendent. I headed a number of major projects there, but feel best about developing the bilingual-multicultural program.

Job #5--The chairman of the School Board in Arlington became Deputy Director of the National Institute of Education and asked me to go with him. I wanted the experience at the federal level, but knew I didn't want to make a career of it.

Job #6--Just as I was planning to search for a new job, I got a call from the superintendent in Fairfax County. He wanted to know if I was interested in being the Director of Research and Evaluation. I've been in this job now for four years, the longest I've ever been in any job.

Reflections

My rambling career has taken lots of turns. Some I've created. More just happened. What my experience has to say to anybody else I'm not sure.

If I have any advice, it's know yourself, know what you want, and go get it. For me, I think the trick in life is to match what I'm good at with what I want to do with what is socially useful.

Many of you earlier indicated you are not an administrator and don't want to be one. That's fine. For those who do, reflect on Dr. Guines' earlier comment on the tension he felt being considered a militant by his colleagues and an Uncle Tom by the community. Or, reflect on what a principal said in an earlier session that he couldn't take some political stances he believed in because of his position. On a more mundane level, think about the endless meetings, the bureaucratic struggles, the need to maneuver and gain the cooperation of others.

So, you still want to be an administrator. What do you need to do? In schools, you need the credentials. But I can say that except for my present job having a doctorate has not been an advantage. You do need well developed general skills though--writing, speaking, analytical, interpersonal skills.

It is very important to have a network or more than one network because it is hard to do it alone. My networks have been useful as I've changed jobs. I've noticed though that people who rise in a single organization have created useful networks in that organization. Like my Harvard network, it's important to have superiors who can act as mentors. Especially within an organization a well placed mentor can open doors. It is also important to have a network of peers. Peers provide information, ideas, tips, support, competition, feedback. The "old boys' network" works. Asian Americans need to crack that network and create our own.

What I'm going to conclude with is not necessary to become an administrator. But I think it's necessary to be a worthwhile leader. It's important to have a vision that guides you--a vision of what you want to accomplish that's important to the world and a vision of how you're going to get there.

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Presenter:

WINBERG CHAI
Professor
University of South Dakota
Vermillion, South Dakota

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GLOBAL CURRICULUM FOR AMERICAN UNIVERSITIES

Our universities, in spite of some of important reforms and innovations, have essentially followed traditional modes of operation and have not deviated from its Western and European traditions.

Pedagogically our universities have failed to provide leadership and promotion of global studies, other than the 19th century approach.

For illustration, let us take Asian Studies. In a 1976 study conducted by the Asia Society of New York involving the examination of 306 social science related texts used in high schools and colleges concluded that the majority do not come close to reflecting what scholars have long been recommending in recent years for teaching about other societies: THAT IS A RECOGNITION OF THESE SOCIETIES' UNIQUE ASPIRATIONS, LIFE STYLES, SYSTEMS OF VALUES, AND MODES OF THINKING.

The role of Americans and Europeans in Asian history is also magnified in the textbooks, and in world history, a disapproportionate large amount of space is given to U.S. and Europe. An even larger percentage of the texts failed to discuss Asians as individuals, to depict the concrete reality of their everyday lives, and to include authentic Asian sources or, at least, bibliographies of these sources.

To foster broader dimensions in our society, the American universities must take the lead in developing global curriculum as models for other institutions of learning.

This curriculum must be expanded to introduce students particularly to Third World cultures.

Greater focus is needed on the nations of Africa, Asia, the Middle East and Latin America which provide the U.S. with critical natural resources, cultural contributions, as well as a growing number of new citizens.

In order to develop an effective global studies curriculum, we must first of all pay close attention to recruiting faculty with extensive experience and knowledge in the much neglected Third World communities and countries. In addition, new teaching learning methods must be continuously explored and advanced.

I conclude with a simple message, our knowledge will prepare us for the future but only if it is embedded in a deeper awareness of its global context that most of us, even yet, do not comprehend.

Presenter:

JAMES C. HSIUNG
Professor
New York University
New York, New York

INTERNATIONAL AND GLOBAL EDUCATION
CONFUCIAN ETHICS IN SINGAPORE SCHOOLS

Talking about "international education" in U. S. schools, I would like to recall my experience with Singapore's efforts to introduce Confucian ethics in its secondary schools. I was one of five consultants invited by the Singaporean Ministry of Education. In that capacity I visited Singapore in the summer of 1982 and was involved in helping design a program.

I will not go into the merits of the case, but would only mention one aspect of it. I was greatly impressed with the cautious way in which the Chinese majority approached the question of introducing Confucian ethics into the moral-education contents in Secondary 3 and 4. The whole idea of a moral education in the schools is to curb the rising excesses of modern industrial culture.

Although they make up 70% of the total population, the Singaporean Chinese would not ram Confucian ethics down people's throats. Instead, after an initial public debate, Confucian ethics was made one of six alternatives open for student choice. The six are: Christianity, Muslim, Buddhism, Hindism, Confucian ethics, and comparative religion. A student could choose one or another of the six. If he so wishes, he could avoid Confucian ethics altogether.

One could argue that some Chinese are Christians or Buddhists. But the point is that Confucianism is not exclusive, and a Confucian could be a Christian or a Buddhist at the same time. In other words, it was not internal division among the Chinese majority that prevented the government from making Confucian ethics a compulsory requirement for all pupils. It was quite something else, which, I think, is the very Confucian belief that as a majority one should not think or act as a majority. That magnanimous, selfless spirit in Confucianism which had accounted for its longevity and lasting influences came through in practice, in Singapore. What is more, neither the Chinese majority nor the Singapore government was self-congratulatory on this, despite my pointing it out to them.

Now back to the United States. The kind of assault of our industrial culture on our moral fibre in America is many times more serious than in Singapore. Furthermore, I have yet to see

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any majority in this country that does not think and act as a majority. Even some of the more vocal minorities would not be so tolerant of the mores and sensibilities of other groups and would seek to impose their wishes on others. For example, a certain ethnic group has been challenging the right of prayer in school, which is rightly or wrongly cherished by the majority of our society. A Confucian would not be able to understand why this particular ethnic group is so intolerant. Intolerance begets intolerance; rivalry generates more conflicts; and narrow-mindedness is contagious. Confucian virtues, I believe, can help here as in Singapore.

I know a lot of us Asian Americans in this room will agree with me on this point. I doubt, however, if we ever will have a crusader in our midst who would take it on himself or herself to see Confucian virtues written into our school textbooks, or at least introduced systematically as a component of our "international education." Why won't this happen? Confucian standards would consider such promotional fights less than dignified, self-serving, and even down right petty. Here we find ourselves in a perpetual dilemma. Our intolerant and troublesome society needs a powerful injection of Confucian standards of moral achievement and mutual tolerance, to counter the faults of our industrial culture. But, to see that happen, more than the Confucian universalism and equanimity are needed to carry on and win the fight. We are back to square one.

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Presenter:

JOSEPH VERTTICKAL
Management Analyst
U. S. Department of Education
Washington, D. C.

THE ROLE OF ASIAN AMERICAN EDUCATORS IN GLOBAL AND INTERNATIONAL EDUCATION

The interdependent nature of modern world emerges the need for more awareness of other countries, other people, development, common problems and intellectual interrelations. This awareness is an essential requirement for effective citizenship. International knowledge and perspectives therefore should be among the principal concerns in education in every country, particularly in the United States. With these objectives in consideration the U.S. Congress passed the International Education Act in 1966 (P.L. 89-698). In 1948 United States Information and Education Exchange Act was passed with an object to enable the government of the United States to promote a better understanding of the United States in other countries, and to increase mutual understanding between the people of the United States and the people of other countries.

The purpose of this presentation, therefore, is to provide an overview of Global and International Education on Asian American Educators point of view and to identify their role in this field. Asian Americans as an integral part of American society has definite role to play in the International Education.

This peresentation was based on a study conducted by the U.S. Office of Education (the present Department of Education) in 1970's with an object to secure valid and reliable picture of the nature and sources of the interests, knowledge, attitude and perceptions of American elementary and secondary public school children about other countries and other people. More details of this study are given in the text.

Findings: This study presented some powerful examples of the extent of student illiteracy in world affairs. The stimulus of the study as a whole could help educators become more self-conscious about their own view of other nations and people.

Recommendations: The findings could help to identify some critical gaps in understanding that need remedial attention and some positive elements or forces on which educators could capitalize in strengthening their efforts on behalf of international understanding. This assist in charting needs and priorities in curriculum planning in which Asian American Educators can play an important role.

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The Asian American educators should provide potential leadership in marshalling resources to meet the most urgent needs for international/intercultural education, and for helping various educational constituencies, the voting public, legislators, school board members and public policy planners to stimulate interest for international understanding, human rights and world peace.

The Asian American educators should assist local school boards correcting the inadequacies and inconsistencies in the text books about other world, particularly about Asian countries and people.

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Presenter:

LEROY A. CORNELSEN
Director
Division of Vocational Education Services
Office of Vocational and Adult Education
U. S. Department of Education
Washington, D. C.

ASIAN OR PACIFIC ISLAND STUDENTS IN VOCATIONAL EDUCATION

Vocational education means organized educational programs which prepare individuals for employment in careers requiring less than a baccalaureate or advanced degree.

Vocational education programs are provided in approximately 15,700 high schools, 1,400 area vocational centers, 1,100 community colleges, 800 technical institutes and branches of 600 four year colleges and universities.

The National Center for Education Statistics (NCES) has operated a vocational education data system since 1979 that provides some statistical information regarding participants in vocational education by the racial ethnic group called Asian or Pacific Island. An analysis of this data for school year 1981-82 reveals the following information:

- There were 16,832,584 persons reported by the States as participating in vocational education programs. Of this number 286,004 (1.7%) identified themselves as Asian or Pacific Island (API).
- Smaller percentages of API than the total were enrolled in the broad vocational fields of Agriculture and Health.
- Larger percentages of API than the total were enrolled in the broad vocational fields of Business and Technology.
- The majority of API students (54%) were enrolled at the post-secondary level whereas the majority of the total (74%) were enrolled at the secondary level.
- Slightly more than half (51%) of the API students were male.
- A higher percentage of API students (13.7%) completed programs than the total (9.5%).
- Out of the 39,248 API completers 3.7% were in Agriculture, 8.2% in Marketing, 4.8% in Health, 7.5% in Occupational Home Economics, 41.5% in Business, 7.5% in Technical, 28.5% in Trade and Industry and .3% in Other.

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- 57% of API completers at the secondary level were female.
- 15.5% of secondary API students were completers compared to 10.1% for all secondary enrollees.
- 2% of the Occupational Specific enrollment are API.
- The following occupational specific programs enrolled the following percentages of the 85,331 API self identified students:

Accounting and Bookkeeping	16%
Business Data Processing	17%
Secretary/Typists	17%
Electronic Technician	7%
Auto Mechanic	8%
Drafting	5%
Electronics	5%

Our changing technology indicates technician jobs will be an important part of our future.

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Presenter:

PAUL DELKER
Director
Division of Adult Education Services
Office of Vocational and Adult Education
U. S. Department of Education
Washington, D. C.

ADULT EDUCATION SERVICES FOR ASIANS

The Department of Education is committed to serving Asian adults. Asian adults participate in three distinct State-administered programs supported by the Adult Education Act (P.L. 91-230, as amended). These programs are adult basic education (ABE), adult secondary education (ASE), and English as a second language (ESL). The purpose of the Act is "to expand educational opportunities for adults and to encourage the establishment of programs of adult education that will:

(1) Enable all adults to acquire basic skills necessary to function in society.

(2) Enable adults who so desire to continue their education to at least the level of completion of secondary school, and

(3) Make available to adults the means to secure training that will enable them to become more employable, productive, and responsible citizens."

Functional literacy -- the possession of the essential skills and knowledge to enable an individual to function in his or her home, community, and workplace -- is the product of adult basic education or English as a second language classes. The federally funded, State-administered program provides needed educational and support services to eligible adults; each State responds to the requirement of the Adult Education Act that limited English speaking adults and adult immigrants be served by the Adult Basic Education (ABE) program. (See Chart 1.)

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CHART 1. ASIAN OR PACIFIC ISLANDER PARTICIPANTS IN ADULT BASIC AND SECONDARY EDUCATION PROGRAMS

Fiscal Year	Total Number of Participants	Number of Asian Participants	Percentage of Total
1977	1,686,300	133,100	7%
1978	1,811,100	138,900	7%
1979	1,806,300	131,100	7%
1980	2,057,982	182,303	8%
1981	2,261,252	235,675	10%
1982	2,176,854	Not available; data incomplete	

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Presenter:

LINDA CHIN
Director
Division of High School Personnel
New York City Public Schools
New York, New York

GETTING A JOB

The focus of the workshop was twofold: (1) support from your peers and (2) establish a mentoring relationship with someone in your professional area.

The support from your peers and colleagues needs to be developed my mutual support, encouragement and actual help. This mutual support system will assist you and your colleagues when the time is ready for professional growth and/or change of jobs.

Establishing a mentoring relationship with someone who is in your professional area, although not mandatory for professional growth, is important in providing guidance and support within a similar job area.

The above cannot be achieved without elements of a successful professional competency, hardword and dedication.

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Presenter:

MICHAEL HOU
Churchill High School
Montgomery County Public Schools
Montgomery County, Maryland

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EXCELLENCE IN TEACHERS

When Asian-Americans are educated in the United States, they are confronted with many obstacles which hinder their ability to learn. Shyness, discrimination, alienation, and ignorance have made it difficult for teachers to meet the needs of Asian-American students for mainstreaming. However, it is still the duty of the teacher to reach out and help the student especially for new immigrant students who do not know English.

For a student coming to an entirely different country, the experience is filled with shock and bewilderment. The period before the student learns the language is extremely crucial to his development mentally and socially. It is at this point the teacher should play a large role in the student's school life. For instance, to create a positive attitude about a new student to the class, the teacher should explain beforehand about the new student and the problems that confront him. This will help reduce tensions and the initial discrimination, making the other students more likely to accept him. Furthermore, after the arrival of the student, the teacher should devote extra time to communicating with the student in order to give the student support and confidence in his new surroundings. By doing so, the student will be able to confide his problems to people, allowing others to help him through the awkward situations that he may face. As for the role of the established Asian-American student, it is his obligation to help his fellow man be accepted by society and be his guidance and confidant in times of trouble. It is his job to prove to his classmates that an immigrant is human and has feelings and troubles too. Besides helping the new student socially, he should help in the educational process by suggesting the courses and extra-curricular activities to attend.

In summary, to lose the talents of new Asian-Americans is a great loss. Negligence by teachers and students should be counteracted by greater involvement by them to meet the needs of these new students. Through the development of stronger relationships between teacher and student, the problems that are faced can be resolved. Hence, these actions will help meet the needs of Asian-American students for mainstreaming.

Presenter:

VAN-TRANG THI NGUYEN
Washington Lee High School
Arlington, Virginia

EXCELLENCE IN TEACHERS

When I was young, I never thought that one day, I would be living in a foreign country, and learn a language which is not my mother language. I still remember the time I was a student in Vietnam, when foreign language was the hardest subject that I had to take in school.

I came to the U.S. five years ago. Five years with many troubles and difficulties. The U.S. was, and still is, a new country to me. In this new land, I meet and contact many people who are unknown or strange to me. My parents do not know English, and I have no one to turn to. Sometimes, I feel lost.

First of all, I wish to say thanks to all of my teachers, who give me a big chance, not only to learn English, but also to know and understand this country and her people. Without their help, I would not be able to be here today, and share with you my experience as an Asian student in the U.S., and now, I have a problem: I just said thanks to my teachers; therefore, it is hard for me to answer your question on qualities and characteristics of teachers that are helping to meet the needs of Asian-American students for mainstreaming.

The most important part that any teacher needs is to show the Asian students that they do care. Asian students in the U.S. still look at their teachers as parents, brothers or sisters, to whom they will come and ask for help. As new arrivals, the Asian students love to talk to their teachers, because we believe that you care about us. The care you give us is the most important point, and because you care, we put our future into your hands.

Second, is your concern for us. We, the Asian students believe that it is easier to share our problems with you than with everybody else. Therefore, as you all know, we share with you everything, from a family story to our love story, from a family problem to a school problem. It is easy to understand why we do it. We are newcomers and do not know whom we can trust, who we will share, and whom we will talk to. At the moment, teachers are the only ones that are close to us.

As teachers, you may ask me, "what do we want to share?" Beside the lesson that you give us in class, please share with us

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your own experience in living in this country, as well as your experience of being Americans. Try to understand us, and remember that we are lonely here in the U.S. as well as in school. Please try to help us to get to the mainstream as soon as you can and help us to become good citizens in the future. Your share and care encourage us, as well as help us to believe that one day, we will reach whatever goals that both of us, teachers and students have planned for.

Ladies and Gentlemen,

To conclude, I wish to share with you the most famous proverb that our parents always tell us. The proverb says:

Muon Sang thi bac cau kieu

Muon con hay chu thi yeu lay thay.

which means:

Wants to pass a river, one needs a bridge
Wants children to success, one must love the teacher.

We, the Asian students, love and put all of our hopes in your hand. In other words, in our teachers, we trust.

Thank you very much.

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Presenter:

WANDA WASHBURN
Member of School Board
D. C. Public Schools
Washington, D. C.

EXCELLENCE IN EDUCATION - THE ROLE OF THE PARENT

There are three very basic ways in which all parents can contribute to excellence in education. First, and probably the most basic, is involvement of the parent in learning activities in the home. Second, and no less important, is involvement in and support of local school activities. Finally, parents must be aware of their considerable power and duty to affect reform, influence basic policy and to encourage support for responsive institutions by local political leadership including budget support.

Asian Americans have a long and hororable record of achievement, of maintaining basic values. With the influx of new populations, school systems nationwide need the help of locally born Asian/Americans to bridge the cultural gap between these new populations and existing institutions. Many of our new population have no experience in this kind of participation - many are timid and have much respect for what they perceive as "learned persons."

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Presenter;

GEORGE ASAKI
Member of State Board of Education
Baltimore, Maryland

PARENTAL INVOLVEMENT

The purpose of this discussion is to make us, as parents, more knowledgeable of our legal rights and responsibilities in the educational system and how those rights can work for us in the public schools. All parents have the legal right and responsibility to provide the best possible education for their children. Teachers also share this responsibility. An awareness and openness between parents and teachers is necessary to improve communication and contribute to the success of the eductional program. Too often parents are unaware of their rights in the education of their children and at times they do not know how to become better informed about them. Not only do parents need to be better informed but they must also do what is necessary to insure that these rights are carried out.

Asian Americans are perceived as a highly motivated, success oriented minority and as high educational achievers. However flattering, not all Asians are doing well and they must not be forgotten or overlooked in their quest for a better society. At the same time, Asian Americans have been typically regarded as a silent and even docile minority. It is this characterization that has begun to change. Asian American parents must become more assertive and speak out for the rights and privileges afforded all Americans.

Constitutional issues discussed specifically address the right to:

- a free education
- freedom of expression
- freedom of religion and conscience
- be protected against harm
- inspect student records
- special education for students with special needs
- due process of law
- equal educational opportunity
- freedom from unreasonable search and seizure

As a result of these constitutional guarantees for children, parental rights are defined in two ways:

1. the rights that parents have on their own to direct the education of their children, and

2. the right of parents to act as agents for their children.

Parents are 1) the primary source for their children's attitude about learning, 2) the initiator of language arts and thinking skills, and 3) the developer of basic skills in the home.

Understanding, informed parents contribute not only to the child's success in learning, but provide needed support to the school.

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Presenter:

DR. JOANNE S. YAMAUCHI
Professor
School of Communication
American University
Washington, D. C.

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MANAGING COMMUNICATION SKILLS: AN ASIAN AMERICAN PERSPECTIVE

The status of Asian Americans can be examined in terms of (1) major cultural and socio-psychological factors that may be related to a conflict in traditional Asian and more westernized value orientations in their process of acculturation, and (2) communication strategies that may be helpful to manage their multicultural interactions.

Although there are many differences of nativity, regional dispersion, generations, and cultural values among Asian Americans, there are still some major, traditional values that are commonly shared and that stand in contrast to westernized values: (1) emphasis on the group vs. the individual, (2) respect for obedience to authority vs. criticism and questioning of authority, (3) fatalism vs. control and change of one's environment, and (4) self-control, not calling attention to oneself vs. spontaneity, acknowledgement of of one's accomplishments.

Related verbal and nonverbal communication behaviors of some Asian Americans have been characterized as relatively more silent, less direct, and less assertive than their western counterparts. A case of culturally based interpretations of behavior arises when these comparatively less assertive communication patterns -- culturally appropriate within an Asian context -- are viewed negatively by others who have a westernized perspective which values more direct and assertive behavior. An example of this type of cultural misinterpretation might be the relatively quiet behavior of an Asian American professional in a meeting, behavior that is displayed out of respect for his/her colleagues and of not wanting to critize initially other colleagues. This behavior pattern is frequently misinterpreted by some non-Asians as reflecting a lack of leadership and possibly ignorance of the subject under discussion.

Modes of cultural management range from a complete rejection of traditional cultural values to a situation-specific application of learned communication strategies. A relative flexible attitude can be adopted of extending instead of replacing one's value

orientations and communication behaviors, of adding to one's initially Asian based repertoire of communication strategies. Using such an additive approach to deal with Asians and non-Asians in a variety of interpersonal contexts is an option that acknowledges the appropriateness of both types of value orientations and the necessity of applying selected communication patterns depending on the nature of the situation and the interactants. In some cases, it might be the better part of wisdom to keep silent, and in others, a more appropriate communication behavior might be to speak up and challenge the other person's remarks. Moreover, the selected use of nonverbal behaviors such as a louder voice level, more direct eye contact, and more powerful gesturing might be situationally appropriate at times when interacting with other non-Asians.

Thus, a viable option in managing multicultural interactions for Asian Americans is to utilize situationally appropriate strategies that may at times add to and not replace communication behaviors that are traditionally Asian based. In utilizing these culturally sensitive approaches, Asian Americans can participate in and promote the actualization of cultural pluralism.

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Presenter:

FUMI MATSUKI RAITH
Program Supervisor
Japanese American Counseling Center
New York, New York

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CROSS-CULTURAL COUNSELING

1. In order to contribute this year's conference theme - "Entering the Mainstream," we briefly explain the Asian American Mental Health Demonstration Project. The Japanese American Counseling Center is one of four components of the Project. After nearly three years of hard work on the part of many Asians in New York, a grant was provided for the project by the New York State Department of Mental Health. This grant demonstrated New York State's understanding of the need for amelioration of the mental health problems among the Asian American community.

2. We present the Japanese value system and its relation to education, and in turn, how this relationship effects adaptation in America. In Japanese society, a person's future is determined by the college from which he graduates. His educational credentials provide the power to transcend economic class barriers. A person from the poorest of origins will be treated equally with those who come from the richest if he graduates from the "right school." 58% of children in elementary school and junior high school in Tokyo area and 25% of children in small cities and towns go to the after-school-private-institutes (Juku).

3. We explain the role of Japanese mothers and the reason why they push their children so hard to apply to the "right school." Child rearing is the only socially accepted job for women. They get their self-esteem through the child's school achievement. Japanese women do not have opportunities for selfexpression outside the home. More than 70% of Japanese companies hire only male college graduates. According to a recent study by the International Labor Organization, Japan is the only country among the advanced nations where the wage gap between male and female industrial workers widened in the decade ending in 1983.

4. We explain two counseling cases in which clients' problems were affected by the Japanese value system. One is a 9 year old boy who had difficulty to go to an American school. He was raised in such a way that he feels that he can get love from his mother only if he achieves at school. He was a top student at a Japanese school. In New York, the boy is a bottom student because of his language deficiencies. The boy's mother lost herself as she can not play a role which "Japanese mother is supposed to." She lost her self-esteem as all of her children are at the bottom of their class.

Another case is a 16 year old, high school student, who was depressed and had suicidal ideation. He was sent by his parents to enter an American high school because he could not enter a "right school" in Japan. However, the boy was not raised to be an independent person, and had difficulty to live in New York without having a person who plays a mothering role. He wanted to go back to Japan, but was afraid of being seen by his parents and others as a "failure."

5. We present the incident that Japanese psychologist was treated unfairly by American staffs at school.

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Presenter:

DEBORAH LEE
Counselor
Asian American Mental Health
New York, New York

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CHILDREARING - CHINESE IMMIGRANTS IN NEW YORK

Childrearing seems to be a simple issue and yet a very complicated one. Childrearing becomes much more complicated for the Chinese immigrants and other Asians in this country since the moment of their arrival in the United States, they must adapt to strikingly different social norms and customs.

The speaker pointed out that no one can judge which childrearing practice is the best. To judge whether one childrearing practice is better than others brings into focus the issue of subcultural influences on practice. Therefore to understand one's cultural values is very important because values effecting childrearing vary enormously among subcultures. Chinese culture and values were addressed.

There are two major Chinese immigrant groups in New York: The earlier group and the new arrival group. Many differences are found among these two groups and its subgroups. These differences effected their childrearing approaches.

Illustrated with actual cases study, the speaker noted that financial hardship, overprotectiveness, linguistic and value conflicts are areas most Chinese immigrant parents have faced on daily childrearing.

Speaking from experiences, the speaker listed out childrearing strategies for the Chinese and other Asian immigrant groups:

1. Need to determine cultural difference as to pathology.

2. Encourage the children to maintain and affirm their self-image by recognizing and utilizing their own cultural values, traits and strengths in their transition to the new environment.

3. Seeking help - It is very common Chinese families refuse to get help because fear of "losing face" especially since the Chinese culture tends to cover up their problems and stoically bear rather than deal with the problem.

4. Seeking treatment at an early stage of the problem or before it becomes more serious - Often the Chinese parents will not request treatment for themselves or for a child until a problem becomes disturbing to them. Thus, although they view the problem as recent, the problem has obviously existed for a long time.

5. Encourage the children to retain their own native tongue in a way that promotes their later multilinguistic proficiency and that the communication gap would be narrowed or prevented.

6. Parents should take adult classes and learn English - Don't be embarrassed.

7. Parents of adolescents should be encouraged to allow their children to take part in rule making at home and regulations regarding conduct and to make their own decision, even if they may get into trouble, to make their own choice about clothing style and hairdo which they feel comfortable with peer group so that they can feel accepted and belong.

8. Parents should try very hard to spend time with their children on regular basis in order to increase the closeness & provide the opportunity for children to tell you what might be their problems.

9. Take advantage of all kinds of public assistance especially in crisis situations such as public assistance, food stamp, medicaid, and day care supplements.

10. The Chinese community should document and push public agencies, school, social service agencies and mental health agencies to hire more Chinese bilingual and bicultural workers so that these workers will help the families more effectively.

11. Attention should be paid and contribution should be made to any political movement which may effect the Chinese community.

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Presenter:

CHAIH-PING SOBELMAN
President
Foundation for American and Chinese Cultural Exchange
New York, New York

CONTRASTIVE STUDIES - AMERICAN ENGLISH AND NATIVE LANGUAGE (MANDARIN CHINESE)

Linguistics:

I. Sound system:

A. Intonation:

Stress	di-(zhong)-hai
Junctures	ling-wan: lin-gwan
Terminal contours	yi-er, san-sz,
Tones	ma, ma, etc.

B. Individual sounds:

Consonants	x-, r-
Vowels	-u, -r

C. Canonical shapes — C-V-C; xin-fengr

II. Morphology and Lexicon:

A. Parts of speech: Nouns, verbs, etc.

B. Lexicon: Native words and loan words

III. Syntax:

A. Constructions — Object-Subject-Verb

B. Functors — de, ba, etc.

Presenter:

SUNNY LEE
Teacher
Montgomery County Public Schools
Montgomery County, Maryland

ASIAN LANGUAGE SCHOOLS:

KOREAN SCHOOL

The increasing population of Korean immigrants since 60's has brought us a great need in improving self or group identity of our youngsters and communication skills within a family as well as in the community. Identity or appreciation of our own ethnicity and culture, and language proficiency in Korean have been a serious concern of Korean parents.

The problem of communication and self identity has become a barrier that divides the children from their parents. Parents desire to maintain the traditional cultural values and the native language for themselves and their children, while the children become not only Americanized all too soon to the eyes of parents but also limited in Korean language proficiency.

Many Korean churches in the community have become aware of these needs and started Korean language schools from which the children of their church members and neighborhood families can learn the language and the culture. There are very few independent schools like this in this country. These schools have half a day programs. Minimum amount of tuition is paid by the students. The curriculum includes Korean language, history, music, art, Tae Kwon Do for boys and traditional dance for girls. Language classes are emphasized in these schools. Traditional teaching method, paper and pencil type, is used by most of the teachers due to their teaching experiences. This is due to the lack of teaching tools and lack of the experience in American schools.

Students accept this extra day of school rather positively even though it means to sacrifice some of their recreational activities. They are quite well motivated in learning the language and the culture. The atmosphere is comfortable and cultural.

There are approximately 200 Korean community schools each on both east and west coast of the country (about 90 in L.A. alone). By the recent updated data from the education office of Korean Embassy, 239 Korean schools are registered along with 1,552 teachers and 14,640 students. The registration requires at least 3 hours of

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instructional programs. The education office of Korean Embassy provides textbooks, maps, video tapes and films for these Korean community schools through their branch offices in Chicago, New York, L. A. and Washington, D.C. Summer school programs for Korean American children and teacher training programs are also arranged by the office in D. C. to provide opportunities and experiences of the language and the culture in their motherland.

Presenter:

CAROLINE YU
Stuyvesant High School
New York, New York

ASIAN AMERICAN IDENTITIES

The question of how I found my identity brought forth a disarray of thoughts. It was a topic I had never thought of before. When I finally was confronted with the question, I had to think long and hard about my answer.

My parents never forced me into doing anything I didn't want to do. I was left to my own devices as to what I ate, what I wore, and who my friends were. My life-style contributed to the way my mind operated. I wasn't surrounded by Asian people in my daily life other than my family, for most of my friends were Americans.

When it came to learning about Chinese culture, my knowledge was sketchy. I knew of old fairy-tales, stories of ancient dynasties, holidays, a little bit of religion, and the way an average Chinese family in China lived. These facts pricked my interest but never made an effort to unearth more of my ancestry.

When I took a trip to Taiwan last summer, I realized the difference between the two cultures, American and Chinese. In the States I was treated as an equal to all people, but in Taiwan I was a child to be cosseted and protected from and danger provided by independence, a treatment which did not sit well with me. I lost a lot of my freedom during the six weeks I was there and was happy to return home.

I began attending a high school with a high population of Asians. Here was the opportunity to mingle and learn more about Asians but it was one that I didn't choose because it held no interest for me.

It is from these experiences that I have finally reached a conclusion. I have a Chinese culture but I will most often likely think of myself as an American whose morals and views are that of an American's but enhanced by that of a Chinese.

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Presenter:

BING INNOCENCIO
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CULTURAL CONFLICT AT THE WORKPLACE

I. Introduction

My objective is to provoke thought and stir up some thoughtful discussion, not to make a prescription.

II. The problem of "racial conflict at the workplace" is based

(a) On the larger problem of differences among cultures that tend to be:

(1) "Invisible"

(2) Unspoken

(3) Value-loaded and value-wrapped

(4) Greater than the barriers of language

(b) More important and just as large a problem is the problem of anti-Asian prejudice and racism.

III. Some solid and anecdotal evidence of the problem

IV. How do we "solve" it?

(a) Hints from some academic disciplines

(b) Hints from more pragmatic sources

(1) Lessons and limits of collective bargaining

(2) Lessons and limits of litigation

(3) One approach untried by Asian Americans - UCCA? (United Coalitions of Asian Americans) "Untried" in the sense of no follow through.

Asian American: An Identity Challenge

Presenter: Che-Fu Lee

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Contemporary American interethnic relations, in an era of entitlement, are characterized by the emergence of increasing claims by multiple ethnic minority groups. Minority status is often equated with a disfavored or handicapped position, and advocates of minority causes most frequently focus on the majority's "discrimination" and mount demonstrations to highlight this fact. In the case of Asian Americans as a minority ethnic group there are at least two drawbacks in subscribing to a demonstration strategy. Asian Americans, especially the Chinese and the Japanese, while a minority are nonetheless stereotyped as successful in the American mind. As such Asian American ethnicity are a model minority. Thus advocates of the rights of Asian American are often put in a defensive position. Secondly, the diversity of nationalities, cultures, and socioeconomic status of Asians is matched by the diversity of needs experienced by various Asian ethnic communities scattered across the American continent. This prevents any realistic formation of ethnic solidarity or a uniformly organized mobilization of all Asian American ethnics.

While realizing the constructive nature and the necessity of a continuing effort in seeking justice and equality which faciliitate the entry of Asian minorities into the American mainstream, this paper emphasizes a positive approach to a new Asian American identity. The unstructured sentiment pools of Asian American communities as well as the lack of existing organizational resources to mobilize an Asian American movement creates a situation of "social infrastructure deficit," to borrow a term coined by my colleague, John

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McCarthy, an expert of social movmeent research at Catholic University. To raise Asian American consciousness and to build a new ethnic identity Asian American leaders should devote part of their campaign to the generation of a general and progressive ideology which will appeal to Americans as a whole. Asian Americans for world peace and development, Asian American citizens for an enlightened foreign policy, and Asian Americans for multi-cultural education are just some examples which come to mind. Such social movements linked by broad common causes might employ modern "technology" such as direct mailings and the utilization of mass communication media. Such movements could appeal to a specialized concern rather than require a diffused identification on the part of Asian Americans. The advantage of such a social movement at an elevated ideological level is seen in demanding of the Asian communities only a partial commitment rather than a total commitment at the national level. Total commitment would reside at the local level where the specific interest of each ethnic community could be addressed. Moveover, as the world of nation-states are becoming more interdependent and Asian/Pacific regional affairs gain importance in U.S. foreign policy, the Asian American ethnic communities in the United States can function as a microcosm of a new inter-ethnic and inter-national system. I believe, that a number of current issues facing Asian Americans as a minority group, for example, the breakdown of cultural identity, limited areas for occupational employment, and the relatively narrow educational interests of Asian American youngsters, etc. could be better addressed if Asian Americans participate in social movements of more general relevance for Americans as a whole.

Presenter:

UJAGAR S. BAWA
Professor
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INTERCULTURAL AWARENESS AMONG ASIAN AMERICANS

It is natural to get the initial cultural shock as soon as we from Asia land in the United States for the first time. We are accustomed to diametrical views and impressions about social values, demographics and precepts, and do not know, sometime, even then what to expect. Before coming over, one could have read some literature about the life style and pace in America or might even have seen some pictures or movies. That is the extent of vision one can develop. Sometimes, the propaganda material tells us that there are only two types of people in America, Cowboys and Hollywood stars. Isn't it a myth? How wrong can our expectations be and the consequent disappointments?

We have basic differences in work ethics. Different yardsticks are used to evaluate "hard work". Excellence in Asian societies, to me, means how do we improve our own performance over time. It is a competitive process but only "within" or "intra" personality. We are less threatened by the performance of others. Whereas in American society, "within" performance has to be constantly supplemented by the "excellence" without. That is, perhaps, one of the reasons that we all feel so much more pressures here than in a similar situation back home in our native lands.

Lately, people, and lots of them, have come here from different countries of Asia, Viet Nam, Laos, Korea, Hong Kong, India, Pakistan, etc. Ironically, and strangely enough, we too have major cultural and social differences and contrasts amongst ourselves. Each country is different but proud of its own heritage and rightly so, and can enrich this society with a diversified spectrum of social and cultural values.

Problems are so many and so varied in nature. They would need a systematic treatment. We should first be aware of the problem area(s) and should be able to identify them for immediate attention. We, from different Asian cultures, should sit down together amongst ourselves to propose a course of action, whereby each of the communities can learn from the experiences of the others, avoid the same mistakes our predecessors made, and suggest a process whereby we can pool the excellent features of each tradition to bring out an outstanding product for implanting into the American mainstream. We should bring together the expertise from different Asian cultures, and present them as a unified force before the American social and political institutions for possible

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recognition and representation. We will have to penetrate into school administrations and institutions of higher learning for a possible revision of the present social studies curricula, particularly, in the metropolitan areas where acceptability may be relatively simpler. When we are asking for a slot in the academics and other areas, we shall have to prepare outselves to be able to plan, devise, write, and present new materials. We will have to pool our academic acumen and financial resources, supplemented by some grants from the U.S. Department of Education to handle this type of projects (including bilingual curricula). This may not be the first time someone has raised these questions, but believe me, the time is ripe now, and an urgent attention and action needs to be instituted.

Some of the other problem areas are as follows:

1. Language - accent problem
2. Educational system
3. Culture, religion, and skin
4. Life style
5. Dress and hobbies
6. Composite personality
7. Job hunting, particularly, by trained Asian doctors and other professionals who return to the United States after retraining abroad

According to the news reports, the median income of Asian Indian Americans was $24,993, when the all-U.S. median family income was $19,917 and the corresponding figure for all Asian-Pacific Americans was $22,713 in 1979. The media coverage of this item led many to believe that Asian Indian Americans constitute the elite economic group; are, perhaps, being paid more than they deserve; or that there is no discrimination against Asian Americans.

While we make comparisons of incomes of different groups, we must recognize that there is an extrememly high correlation between education and income. According to the 1980 Census figures, Asian Indian Americans compare with other groups as follows:

STATISTICS BY EDUCATION

Persons 25 or older	4 years of high school or under 3 years of college (%)	4 years or more of college (%)	Year
Asian Indians	28	52	1980
Asian Pacific	42	33	1980
Whites	62	25	1983
Blacks	66	14	1980
Hispanics	48	10	1983
ALL US	50	16	1980

If an adjustment is made for the years of college education, it is safe to suggest that the figures for Asian Indian Americans indicate that they are getting less than what their years of college education would warrant. In addition, given the fact that the labor participation rate based on women 16 years old and over, for this sub group is 47% against 52% for Whites, 54% for Blacks, 49% for Hispanics, and 50% for all-US population, per capita education adjusted income for Asian Indian Americans points to further incompatibility.

Besides, the median age of Asian Indian Americans is 28.7 years, as against 24.9 for the Blacks, and 23.2 years for the Hispanics. This points to the fact that the Asian Indian Americans have a relative disadvantage in so far as the long-run of life-cycle income earnings are concerned. They, certainly, have lost many more productive years of income earning before they entered the American labor force.

According to Census reports, as high as 91% of the Asian/Pacific Americans reside in metropolitan areas. It is, therefore, proper that a further adjustment of family median income should be made for relatively high cost of living in metropolitan areas.

We have a long way to go for adequate and proper representation in the federal employment, specially, when the Federal government professes to be the fountain head of the equal employment opportunity

Each of us, individually, are way high on the economic ladder of this country. Each of our communities enjoys economic dividends of this affluent society, but none of us, individually, or collectively as a group, enjoy any clout in the political mainstream. The only way out of this impasse for all of the Asian American groups is to gell themselves into one solid bloc that can, only collectively, exercise a solid and strong political franchise, and finally, we cannot develop any roots in this society unless we are politically active and viable. We have to realize, without being immodest or arrogant, that the Asian American groups, have enormous potential, and some of the Presidential candidates have even acknowledged it in the form of Rainbow Coalition.

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Presenter:

RAWLEIN G. SOBERANO
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INTERCULTURAL AWARENESS

Before we can forge our activities forward in a concerted and solidified effort, we must first be aware of each other's cultures (subcultures) and sensibilities, respecting the differences and strengthening the common bonds. The differences are in no way major to obstruct our targeted goals and destroy our cherished endeavors.

Presenter:

WIL LUNA
Human and Civil Rights Specialist
National Education Association
Washington, D. C.

ASSERTIVE COMMUNICATIONS

"Assertion is a communications skill...it involves getting the message across to other people." It presupposes that everyone has certain basic human rights. Assertion then is self-expression through which one stands up for one's own basic human rights without violating the basic human rights of others. It is a response style that recognizes boundries between one's individual rights and those of others and operates to keep those boundaries stabilized. An assertive person is aware of and deals with feelings as they occur, neither denying himself/herself the right to the emotion nor using it to deny another's rights. Tension is kept normal and constructive.

Nonassertion is a response style in which the communicator is unable to maintain the boundries between one person's rights and those of another. It occurs when a person allows his/her boundries to be restricted. For example, a person gives in to a request even though he/she would have preferred to say no. This type of person internalizes feelings and tension and experiences fear, anxiety, guilt, depression, fatigue or nervousness. The individual's emotional temperature is below normal and feelings are not verbally expressed.

Aggressiveness is a response style characterized by tension turned outward. Feelings of fear, guilt, or hurt are masked by a secondary emotion like anger or it has built up over a period of time to a boiling point. In an aggressive response, the person's emotional temperature is above normal and is typically expressed by inappropriate anger, rage, hate, or misplaced hostility--all loudly and sometimes explosively expressed.

An assertive person's nonverbal behavior, verbal language, and functional distinction contrasts quite a bit with those who are nonassertive or aggressive. The assertive person faces up to a situation, maintains good eye contact, has a comfortable stance and talks in a strong, firm voice. The assertive person uses positive "I" statements and cooperative words. The assertive responder seeks a solution that equalizes the balance of power and permits all concerned to maintain their basic human rights. This person has a good self-concept.

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The nonassertive individual "moves away" from a situation and is characterized by downcast eyes, an uncomfortable stance, wringing of hands, or a whining, hesitant or giggly voice. The nonassertive person uses qualifier and negater words. This individual sounds like a martyr and creates a power imbalance by according everyone more rights than himself/herself. This type of responder may accumulate guilt, resentment, or fear until he or she becomes an aggressive responder in a burst of rage.

The aggressive person "moves against" a situation and is characterized by glaring eyes, an "up-tight" posture, leaning forward or pointing a finger. This person's voice is raised, snickering or haughty. The aggressive individual uses threats, evaluative comments or sexist and racist terms. Like the nonassertive person, the aggressive person creates a power imbalance in a situation by taking more power leaving the other person without much or any power at all. This person may burst into a rage or mix a nonassertive front with a behind the scenes attempt at getting back at the person.

Assertion theory can be helpful in instances where a person wants to stand up for his or her basic rights. These include saying yes or no with conviction, giving or receiving criticism, initiating conversation, resisting interruptions, receiving compliments, demanding a fair deal as a consumer, dealing with sexist remarks, and handling various other situations encountered in one's personal, social, and professional life.

Assertion may not always work, however, the goal is to know that you have communicated honestly, appropriately, and directly with another person while respecting the rights of all parties. A person may feel capable of being assertive but may opt not to do so because of circumstances such as power issues or the effort involved.

Presenter:

NORA WANG
Executive Director
Chinatown Manpower Project
New York, New York

ASSERTIVENESS TRAINING WORKSHOP

I. Opening

This "Assertiveness Training" Workshop is composed of 3 parts. I will begin with some of the basics for A.T., which are the "what's" and the "why's". Mr. Luna will continue with the core of the workshop, which is the "how to's", namely the theories and practices for A.T. The last part, for about 10 to 15 minutes, will be a Question-Answer Discussion Session

II. What's

* What is "Assertiveness"?
* How is it different from "aggressiveness" and "Non-Assertiveness"?
* Comparing Non-Assertive, Agressive, and Assertive Behaviors their characteristics and consequences.

1. Let's first understand the nature of assertiveness: What is the intent of "assertive behavior"? It is to communicate honestly and directly.

2. "Assertive" is never to be confused with "Aggressive". The intent of "aggressive behavior" is to dominate, to get your own way at the expense of others. The other extreme to "aggressive" is "non-assertive". The intent of "non-assertive behavior" is to avoid conflict altogether, which usually means that you have to subordinate your wishes to those of others. When we are aggressive, we are insensitiv to others' rights, and we express ourselves in ways that demean, humiliate them. When we are non-assertive, we are natural victims for the aggressor. We either don't tell others what we want and think, or we try to get what we want through devious means. When we are assertive, we make choices for ourselves without hurting or being harmed by others.

3. Let's understand more of the differences among non-assertiv aggressive, and assertive behaviors by comparing their respective characteristics and outcomes/consequences.

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* Characteristics of "non-assertive behavior" include not expressing your own feelings, needs, and ideas; ignoring your own rights. The behavior is usually dishonest, indirect, inhibited and self-denying. Non-assertive persons allow others to choose for them, and often end up feeling anxious and disappointed with themselves at the time and possibly angry and resentful later. Non-assertive persons usually don't get what they need, their angers build up, and they don't feel good about themselves.
* Characteristics of "aggressive behavior" include expressing your feelings, needs, and ideas at the expense of others; standing up for your own rights but ignoring the rights of others; trying to dominate, even humiliate them. True, this behavior is expressive, but it is usually defensive, hostile, and self-defeating. Aggressive persons try to make choices for themselves and others, and they usually end up feeling angry, self-righteous, and possibly guilty later. Aggressive persons distance themselves from other people and can end up feeling frustrated, bitter, and alone.
* Characteristics of "assertive behavior" including expressing your ideas, feelings, and needs and standing up for your own rights in ways they don't violate the rights of others. This behavior is usually honest, direct, expressive, and self-enhancing. Assertive persons make their own choices, are usually confident, and feel good about themselves, both while they are being assertive and later. Assertive persons usually achieve their goals, and if they don't, they still feel good about themselves, knowing that they have been straightforward. Acting assertively reinforces their good feelings about themselves, improves their self-confidence, and naturally leads to freer, more honest relationships with others.

III. So much with the nature of assertiveness and the differences among assertive, aggressive and non-assertive behaviors. Now, let's move to the why's for Assertiveness Training. Why is it important? I'd like to relate its importance specifically to Asian Americans, especially Asian American women. In Asian cultures, non-assertive behavior is seen as an asset, especially to women. We, Asian women, in our cultures are expected to be passive and submissive, whereas men who start to become more assertive are encouraged. "He's become so much stronger. It's good to see him standing up for his own rights!" But women, who have traditionally been praised for being non-assertive, may get mixed reactions as they begin to change. "What's happening to her? All of a sudden she is so independent; she used to be so gentle, so flexible, so nice, and so agreeable to everything!" Because of this kind of stereo-

type for Asian American women plus the influence of Asian cultures on us, it is much more difficult for us to change to assert ourselves, and therefore A.T. is even more important and necessary for us.

IV. However, we have found that most of us are afraid to change. Why? Why are some of us inhibited and afraid to behave assertively? Isn't it true that we might have been taught directly and indirectly that if we come right out and say what we want, we will antagonize others and they probably will like us less. We have so many anxieties about the supposedly negative, unpleasant effects of being direct. Therefore, we often find ways to escape our own anxieties by avoiding directness with others. But if we know the difference between "Aggressive" and "Assertive", we will not have these worries, for we know being assertive means being direct, honest, expressive without hurting others' feelings.

V. We have covered the basics, which are the "what's" and the "why's:. Now, let's move to the "how-to's", which are even more important and definitely more interesting.

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Milton Goldberg who keynoted the Banquet Session and
Shien-Biao Woo who keynoted the General Session of the Conference.

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ANNOUNCEMENT

The next East Coast Asian American Education Conference will be held on June 20-23, 1985, at Hickman Hall, Douglass Campus, Rutgers, The State University of New Jersey. For further information, please contact:

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